

A
P L O T
FOR A
CROWN,
IN A

VISITATION--SERMON,

At CRICKLADE,

MAY the Fifteenth, 1682.

Being a Parallel between the Heir and
Husband-men in the Parable, and the Right-
ful Prince, and his Excluders in Parliament.

By N. ADEE, Vicar of Rodborne-Cheyny, in
Wiltshire.

Published in its own Vindication.

*How could'st thou bear, thou meeker Moses, how?
Was even Lion bit with Whelps till now?*

Bl. Trib. Eleg. K. Char. I.

Præfens malejudicat Ætas,
Judicium melius Posteritatis erit.

L O N D O N,

Printed by R. W. and are to be sold by Walter
Davis in Amen Corner, 1685.

FOR THE
OWN

VISITATION-SERMON

MA AT the Visitation, 1882.

Being a Parallel between the Virgin Mary and

St. John the Baptist.

By the Rev. J. H. ...

LONDON

Printed by R. W. and Co. 10, Old Bailey, London.

THE PREFACE.

I Do not publish this under the Umbrage of that common Excuse, which serves to Usher many Books into the World, viz. That I did it at the entreaty, or for the satisfaction of Friends; But the things which I write, have been torn from me through the Midwifery of those *Carnifices, Obstetrices*, virulently disaffected, and pernicious Tongues.

Seeing the severe Censures this hath laid under are not yet expired, I cannot expect that they'll ever be buried, unless I obviate their obloquy by a Publication.

Therefore as my whole Country are Witnesses of the Aspersions I have hereby sustained, they may now assail my Infamy: And

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though I have born it so long against my Will; yet they'll now see, that I have born it undeservedly.

I delivered such Truths which I thought necessary to rebuke the Spirit of Rebellion, that was gone abroad in those distracted Times; neither courting the Faver, nor valuing the Displeasure of the most formidable Democratics; being content with the purchase of Reproof, and Censure from them, whilst their Meal-mouth'd Orators have been rewarded with Honor, and Preferment too.

If yet nevertheless, some Heterogeneous Judgments may condemn me, as much for Publishing hereof, as for Preaching; and it may be, not altogether without Cause too, seeing I have adventured in Favour to Truth, to publish a Discourse prepared for the Pulpit, and not for the Press, in its Native disorder, without the Addition or Diminution of one Sentence: I therefore hope the Courteous Reader, will in Candor Pardon some rough,
and

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and harsh Expressions, which might easily, but not honestly be amended. If so, I am much pleased (whatever may happen) that Posterity may know, that I never tamely consented to the betraying of the Liberty, Property, and Prosperity of my Country. The *Basis* whereof is centered in the Succession of the Crown, to the Descendants in the Right Line.

For that Head which God and Nature hath given unto the Body Politick, as well as Natural, is better than any other, though fancied of Gold, turning on Spondyles of Silver, or whatever Chimera our Republicans insinuated into their Myrmidons.

The two Houses of Parliament, together with their pretended infinite Privileges, are but Sprouts from that great *Porphyrian* Tree, the Prerogative Royal; which though it be possible for them to shake, yet they can never remove without their own Eradication. Besides, as it is fatal to some Bodies, when they are so far corrupted as to breed Serpents.

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in them, which die not, until they have devoured that Womb, which gave them Birth, and Being: So it is a fatal sign of a decaying Kingdom, when it breeds such Vermin, which naturally corrode, and deface the Head, they must needs quickly confound the Symmetry of the whole, as some of our State Empericks would have done: For a Reprimand of whom I compos'd this Harangue, as the time allotted me would permit; and not against any Protestant Members of a Loyal Parliament; but only against the exorbitancy of them, who sought to bring down the Crown from Perch to popular Lure; so to pinion the Prerogative Royal, that they might by Parliamentary Privileges, perch into the Throne themselves. Seeing Church and State in a Conflagration, I intended only to point out the Incendiaries, and our danger, and to throw what drops I could, towards the quenching of those Flames; whilst some Men then like Nero, did sit and sing at them.

These

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These things considered, I hope, notwithstanding the Flouts and Slanders, (the common Acclamations wherewith this hath been carested;) it may meet with a candid Reception, from Persons of unprejudicate Judgments, considering the time when it was Preached, and the Reasons why now Printed.

It had been Supervacaneous for me (as Matters then were) to have forsaken my Subject, to have prosecuted the Text in the common Method: For there was no more need (by a Concatenation of Reason, and Logical Inference) to prove the Analogie of the Text, with some Mens Practices at that time, than it was to detain a Man to hear proved by long and elaborate Arguments, That his House was on Fire, when he saw it ready to burn down about his Ears.

As the Occasion then required (Men daily expecting a more formidable Parliament,) according unto my bounden Duty, I did *Reprove, Rebuke and Exhort.* 2 Tim. 4. 2.

When

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Sir Leol.
Jenkin's
Speech in
Parl.

When neither Reason, Religion, nor the Law, and Oaths of the Land could prevail, all other the most sober Reasoning could be to no purpose ; for more serious Sentiments were fitter for a more serious, and considerate Age. The Theater then, if well tuned, might have prevailed more with those Clinkers, than our well set Pulpits. And when the Echo of every Conventicle did resound with the Bigottry of their Demagogues, I thought it high time to declaim against their Collusion : For nothing makes People more suspicious of Goodness, than when they see their Ministers, as well as Magistrates, to become Flatterers, and to follow a Multitude to do evil. But my fault hath always been (long before I had so publick an opportunity) that I was a Cynick, rather than a Sycophant towards them, who with their deluding Clamors, cryed down Arbitrary Principles, yet under the form of an Ordinance, would have introduced Arbitrary Government.

To

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To enumerate all the cogent reasons which extorted a Consent from me to prostitute so imperfect a Discourse, would swell it beyond the bulk of a Preface. Therefore I shall not perplex thee with the rehearsal of all the Motives and Calumnies that occasioned it.

The Publication hereof, being of it self too honourable, though too modest a Refutation of them:

Yet lest, whilst I seek to *resartiate* my torn Reputation, I plunge my self into greater Dishonour by a total silence; I shall mention some of the Contumelies and Causes. *Suffer me then Job 21. 3. that I may speak, and after that I have spoken, let them mock on.*

1. If I spake Truth, yet it was Truth ill said, because ill tim'd, and Rashness in me (one of the meanest of them which serve at the Altar) to set my self against the Torrent of the Times, making my self vile in the esteem of all sober Persons, (as the Minions of the Rout stiled themselves) as if I had been bereaved of

B

my

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my Intellectuals, when I undertook this Enterprize. Whereas I am not yet sensible wherein I have committed any great Error, unless it be, for not taking any man's Advice in the matter. But had I consulted with any of *them*, I might have been better satisfied in the whole as useful and orthodox, For eyes dim'd with Faction or Prejudice, see Truth but ill-favour'dly. And what to expect from them, I have since learned by Experience, when to aggrandize my infamy, I have been traduced to have been the libellous Author of some obscene Lampoons, which the spurious Wit of a sportive Satyrift could invent.

Thus by an old *Romish* Device, juggled into our Malecontents Heads, they first cast an *Odium* on the most zealously Loyal, and Orthodox Ministers, that thereby, they might render their Labours ineffectual, by turning all they say into a Ridicule. Therefore I cannot expect that this will escape the envious Nails of some *Capricio's*, who scratch at all things of
this

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this nature, which have not a smack of their Democratical Idea: and the most authentick Quotations I have here used, may render me as an egregious Plagiary. Alas! such Reproaches as these, I am prepared to bear, being used to some of an higher nature: for, since by the Bill of Exclusion the Crown hath been voted as a Lottery, and the Clergy have decryed that villanous Cheat, Calumny is become a large proportion of a Minister's Personal Dues, but payable to me by custom, with other Perquisites; which if I receive not, I am prone to think I am chous'd of plain dealing.

2. *April 23. 1683.* immediately after Divine Service, in the face of the Congregation, without instigation or provocation on my part, one (who thought himself the best man there) derided me, and this my Sermon, with all the scorn and infamy he could; saying, That it was unreasonable, and abominable Stuff: which I am sure was seasonable and sui-

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Pro. 25. 11. table too. And a word fitly spoken, is like Apples of Gold in Pictures of Silver. But when my Adversary saw Railery would nothing prevail, he used Threats, and after much Ribaldry, he added, *In majorem terrorem*, Sir or Sirra, We shall have a Parliament for you e're it be long. A matter I had no just reason to fear; tho I am sorry that there was ever occasion given, through the Error of some, that the Supreamest Council of the Kingdom should be mistaken by any Scoundrel, for being a Bugbear to Religion, Loyalty, and the Laws.

3. I have had reason to fear, that there was Evil intended against me by the conspiring League, for that I have been pitied by one, who should know better than others, in these words, Sir, I am sorry for you, and wish you knew what Enemies your Visitation-Sermon hath raised you; and have been cautioned by others, To prepare my self to give an Account of it. To which I may add a nefari-

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farious design of procuring hands against me; which, I suppose, by the upright Itteerage of the Government dwindled into nothing. And the various Censures brought me of it from above sixty miles distance, &c. which I delight not to remember; because now I hope, it will clear it self from what Fame, or Prejudice have imposed on it.

Of all that hath been said, I am not yet conscious to my self that my Crime (if any) is more than venial, and that out of the redundancy of Duty too.

For, the Proceedings of the Houses of Commons, in the two last Parliaments, gave too great a Specimen of their being Patrons of Schism in the Church, and Sedition in the State; which might have proved incurable, if our last Good King, in his Princely Wisdom, had not prevented it. I need not mention Particulars; his said Majesty's Declaration hath done it for me, to the great satisfaction of all considerate men. I hope they will have better
Suc-

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Successors for the future, who may retrieve their ancient Honour.

To which end it would be a happy *Omen*, if they would loyally agree, *as in a Synaxis*, to ratifie (if need so require) the Established Religion, and to follow such wholesome measures as their Royal Master shall prescribe them; and not to fly in his sacred Face, by thwarting his Counsel, piercing his Soul through the sides of his Friends and Favourites, as others have done his Royal Ancestors; and all this, to gain among their Creatures the Reputation of daring Persons, and being their Countries Patriots. Faulconers observe, that none but witleſs Buzzards are so rashly daring as to fly at their Sovereign Eagle: and the most generous *Hero's* always submit to Majesty and better Reason, weighing the ends of Counsel before they try or vote them. The two Houses of Parliament are to the King and Kingdom like Fire and Water, the best of Servants, whilst restrained within the bounds of
their

*Norunt
cui servi-
unt leones.*

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their serviceable Usefulness; but if once they are permitted to range, and rove beyond their necessary respective bounds or limits, too sad Experience have told us, they have been arbitrary, and destructive Masters.

By that one attempt of the Bill of Exclusion, the Commons chalked out a way for calcining of Allegiance, which seeing it might not be broken all at once, yet it seemed to them advisable, that it might be done by little and little; which though it had not its end, yet it had its Complement so far, as to discharge their *Mussulmans* from their Obedience unto the Fifth Commandment: and had instigated some *Ravilliack* or *Felton* to have merited the Thanks of the prevailing Party of that House, if God in his Mercy had not prevented it.

4. I seemed as in a Prophetick Rapture to open the Curtains of Heaven, and to foretel futurities, Conspirators and their Doom.

But

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But as I abhor the spurious Brood of *Enthusiasms*, so do I disown their supposititious Parent, the Spirit of Prophecy, in this Age of the Church; yet notwithstanding, I humbly claim that ordinary measure of the Spirit, the conduct whereof God hath promised, and annexed unto the religious use of his Word and Sacraments: thereby I foresaw, That *the Expectation of the Wicked should perish*. And as *Jotham* in his Parable foretold the Destruction of *Abimelech* and the men of *Shechem*, for their Conspiracy and their Murder; so, without *Lynces's* Eyes I foresaw, that those Momes of Reformation, and the latent Wiles of their subterraneous Cabals (discernable then only by influencing the Vulgar) would be discovered too, if our Sins did not prevent it. And likewise observing the Series of God's Judgments on Rebellions in all Ages, it was no Oracle to foretel the Catastrophe of their Tragical Designs. Thus the profound * *Mr. Mede* foretold our late intestine Troubles in Church and State.

Tho

* *Imminens tunc Ecclesia & Reipublice Tempestatis mens prophetis conubernalis praesaga, in Mar. ecc.*

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Tho some are fallen, yet their *Dagon* is not down; for as *Garnet*, &c. pass for Saints in *Rome*, so do these for Martyrs among their Brethren of the Holy League, who do more than whisper, that there was no Plot nor Evil intended against His late Majesty, and our present most Gracious King, for no other reason, but only * because they were not murdered in the Conspiracy.

Mariners observe, that greater Sholes of some Fish appearing, portend a Storm. If too many of that Leaven should resume their Seats again, they'll preface no Calm. For as the Howlings of Wolves in their midnight Ravele declare the draught of Blood which they hunt after; so the jovial Shoutings of Malecontents at some Elections, declare the reeming hopes of a Jubilee they expect from their vaunting Suffragans; but as there is a greater Appearance of better Stars, so have we greater hopes of more Halcyon days.

* *Conditio-
nem Prin-
cipum mis-
erum, quibus de con-
juratio-
ne comperta
non crede-
retur nisi
occiso
Flav. Domi-
t. Rhodan.*

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10 The *Odium* this hath layn under, together with the great diligence which hath been used to depreciate as well as suppress these Sheets, hath discouraged me from imploring the Patronage of my most noble Friend, the Honourable Colonel *Strangways*; which I might have presumed to do, not only on the account of his known Integrity, and approved Loyalty, even in the times of Tryal, but on the great Experience of former Favours from his generous Ancestors, as well as from himself and only Brother, in those days when true Religion was deemed Treason, and Loyalty Rebellion: though there was never more need of so great a Hero to screen me from menaced dangers; I am content (whatever my Destiny may be) that I have not prostituted the Honour of so worthy a Friend unto so bespattered Treachery. For writing of which, though I have been blamed for laying aside my Policy, yet I have not heard, that I have been traduced for quitting my Loyalty, or Integrity.

What

Wadhams
Strangways Esq;
Governour
of Port-
land.

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What I have here alledged in my Vindication, I hope may be sufficient: for, I think it not consistent with Christian Prudence to say all that may be said, though in my own Defence, lest naked Truth, like the bright Sun unto fore Eyes, make the formal Hypocrites stare and startle, who whilst cherished pass for serious Penitents; but if gauled, they'll appear neither cordial Loyalists, nor true Conformists.

What I have here alleged in my Vindication, I hope may be sufficient: for I think it not consistent with Christian Prudence to say all that may be said, though in my own Defence, let naked Truth, like the bright Sun unto sore Eyes, make the formal Hypocrites stare and startle, who whilst charmed pass for serious Penitents; but if gauled, they'll appear neither cordial Loyallists nor true Conformists.

LUKE 20. 14.

But when the Husbandmen saw him, they reasoned among themselves, saying, This is the Heir, Come, let us kill him, that the Inheritance may be ours.

AS our blessed Lord taught in the Temple, the Jewish Sanhedrim came unto him, insidiously questioning his Authority. But he, who knew their thoughts, answered not their Words. "But confounded them with a Question concerning John's Baptism (though at other times, we find that he asserted his own Authority.) To which they, after they had reasoned among themselves, falsely replied, That they could not; that is, they would not, tell him whence it was. And then Jesus said unto them, neither tell I you by what Authority I do these things.

Afterwards he was pleased in a Parable to shew unto them what he was, by telling plainly what they, and their Progenitors were, and whereunto their Intentions did tend.

The Parable is of a certain Husbandman, who planted a Vineyard, and let it forth to Husbandmen, and went into a far Country for a long time: He went voluntarily, he was not driven from his own forcibly, as others have been.

At the season he sent his Servants unto them for the Fruit of the Vineyard; but they beat, and shamefully entreated, and wounded those Servants he sent unto them, and sent them away empty. But then the Lord of the Vineyard said, What shall I do? I will send my beloved Son, it may be they will reverence him. But when the Husband-

bandmen saw him, they reasoned among themselves, saying, This is the Heir, Come, let us kill him, that the Inheritance may be ours.

Our Lord was pleased to speak unto them parabolically, to the end he might fulfil the Scriptures, confound their Wisdom, and leave them without excuse.

Therefore he doth here in a sublime manner declare his own Divinity, by representing unto them their past Deeds, and Designs to come: Their Fathers impiety, and their own intended cruelty. So that as plainly as they saw his Humanity, they might conceive of his Divinity.

By this Parable we understand,

1. The great Love God had for the Jews, who was pleased to become their Lord in chusing of them to be his Vineyard. This his Vineyard he fenc'd; *He digged a Wine Press, and built a Tower in it*: He did all that could be done, that he might make it fruitful. But after all that expense of Toil and Treasure, *He looked that it should bring forth Grapes, and it brought forth wild Grapes.*

A Vineyard which was not only fruitless, but expensive to the Owner; fruitfully full of Thorns to crown him, perfidious Friends and ungrateful Enemies, which commonly are the Train of too merciful and too bountiful Princes.

2. We may consider here also, the irreligious ingratitude of the Jews, who were so far from giving their Lord any return of Fruit according unto his Love, and care of them, that they consulted the contrary: And that not so weakly as to Exclude him only his Lawful Birthright; but to make sure work with him, they Voted his Death.

The Text contains the manner how they resolved, and the matter they resolved on. *This is the Heir, &c.* It was the final Resolution of these Traiterous Politicians, who were not bred so many Years in the Jew Politick School, their long Parliament, the *Sanhedrim*, as to conclude on so weak a Title; as by an Act of Exclusion to settle on them and theirs, the Prerogatives Royal of their usurped Vineyard. Knowing that such an unjust Title,

Mat. 21.
33.

Isa. 5. 2.

He would not become so strong as a Weaver, much less as a Gordian knot; neither would it need the Sword of an *Alexander* to rescind it: For it would unloose of its own accord.

For Laws that are founded on Blood, Perjury, Injustice, Treason or Rebellion, are abrogated the first day of their Promulgation: For it's not at the Peoples choice whether they will observe such Statutes or no: For that Law, which is contrary unto the Law of God, doth tie a man only to the Penalty; it binds not his Conscience at all to the Performance. 113

For the better understanding of the Text, consider;

By *Vineyard* is meant the Church, and State of the *Jews*. By *Lord of the Vineyard*, God Almighty, who was pleased himself to become their *Lord* and *King*, and to chuse them from among all the Nations of the Earth to become his People.

By *Husbandmen*, all sorts of Men among the *Jews*, who were bound to do their Lord Service, in their respective places, both in Church, and State, as he had placed them; but more particularly the chief Priests, Scribes and Elders.

By *those his Servants which were sent unto them*, understand the Prophets, and Messengers of God, who from time to time were sent unto the *Jews*, to call them to their own Work, and the Work of their King: That is to repent, and practise a better Obedience, and not that every Ploughman should become States-Man; nor every confident Mechanick put on the Ephod, nor intermeddle with the Affairs of Church, or State, who were not called therunto. But the *Jews* were for Stoning, and Killing of those who were sent unto them, though they came for their good, to reduce them to a better understanding, and more honest purposes. 113.

By *the beloved Son, who was sent*; the Son of God, whom he was pleased at last to send unto those Rebellious, and Ungrateful Husbandmen.

By *His*, the same with Son, differing here only in the Relation to the Lord who sent him.

By *Come let us kill him*, that the Inheritance may be ours: Is to well understood of every one who has read the Gospel of our Lord and

and Saviour's Passion, or its pourtraicture, the Martyrology of our *Royal Martyr*, that it needs no Explanation.

Our dear Saviour, though he foreknew the Determination of these wicked Husbandmen, yet as his Father was pleased to send, so was he to be sent, and to fulfil the Prophecies, and Predictions that related to him. So he voluntarily came unto them, that he might become the Sacrifice for our Redemption.

And then, so soon as the *Husbandmen* saw him, they resolved, (for I suppose they made no long delay, lest they might lose their opportunity, and Christ the Heir might have passed over *Jordan*, their Countreys *Tweed*, and then they might be forced to change their design'd Measures) to make an Act of Exclusion when they might kill him. Therefore, *When the Husbandmen saw him, they reasoned among themselves.*

This their Design was not so light and frivolous, as that they should enterprize it rashly, at all Adventures; therefore they went considerately to work. They reasoned, that they might ripen their Treason, and bring it to its designed end. Therefore they convened by way of Assembly, and were the *Sanhedrim* or *Jewish Parliament*, These parli'd and plotted how they might bring High-Treason to pass. But yet it was *Conventus Malorum*, a Conventicle they held in a Parliamentary way; wherein they contrived this bloody Expedient, To kill the Heir that they might enjoy his Inheritance. They were loth to part with that pleasant Vineyard, they had so long usurped: Nay, they, who were so unjust to their Landlord, as not to yield him any of the Fruit, were very unlikely to yield up the Vineyard; But what they had gotten by Murder, and Sedition, they were resolved to keep by Blood, and Treason; so accordingly they voted, and their Vote we have here in *Terminis*, *This is the Heir, Come, let us kill him.*

Verily! a very fine Vote for Tenants, and Subjects to pass against their Liege Lord, and Sovereign. It's observable, that a Parliament of Traytors, or a *Sanhedrim* of Conspirators never yet designed good to Prince or People; for when such meet

meet, their reasonings tend only to turn the Commonweal into a Common woe; for Reason nor Religion hath neither Tongue nor Ear in such Assemblies. For I do not find, that ever our Saviour had so much fair-quarter allowed him by this great Council of the *Jews*, as to be heard in his own defence; Though *he was their great King, the everlasting God, the Prince of peace*. Heard indeed he was, but it was as people use to hear Sermons; that is, with a deaf ear: his Words were not weighed, nor his Reasons considered. I confess that he was questioned, and buffeted too, to serve as a pretext for the Rulers, and as a blind for the people, and led forth also to confront the Witnesses; but he was not heard according to the merits of his cause, not acquitted as he ought, but condemned as they pleased. This is observable here, that the Mercy and Justice of the *Jews* then, did exceed that of some Christians now. But in this, as it was their desire, the Ebullition of their malice, so it was his Choice too; for he was born to this end, and in it, his Will was done in Earth, as it is in Heaven. There was no fault found in him; but it was judged *expedient that one should dye for the people*. That is, *Cainaphas*, one of the leading Members in the *Sanhedrim*, made a Speech there, and grounded this Expedient on a politick Maxim they had, That they might do any thing to keep the people from Destruction, which they feared from the *Romans*, to whom they were then subject. And this they feared, by reason of the Admiration the people had him in for his Miracles; they feared that he who professed himself the *Messias*, would become their King, which the *Romans* would look on as a Rebellion, and so tempt them to come with an Army, and destroy them. It was this politick Reason prevailed in the great Council of their Nation, against Justice and Equity, their Religion, Laws, and Oaths; yea all that was sacred, not only to vote away their Lord's Inheritance, but his Life too.

These Mechanicks having gotten his Royal person into their hands, they said, *This is the Heir, come, let us kill him.*

D

These

Joh. 18. 14

Dr. Ham.
on Job. 11.
50.Dr. Ham.
on Job. 11.
48.

These very men, who it's likely were the Heads of popular Factions in their respective Countries, were some of them, who e're while (as it were) courted him with *Hosanna* in the highest, who when they had gotten hold of him, they were for a *Crucifie him, Crucifie him*. Such is the Vicissitude of popular Favour, that these very men, who courted him most when he was riding into *Jerusalem*, forsook him soonest when he was led into *Jerusalem*. Such commonly is the fate of unfortunate Princes, who being once fallen into the dis-favour of the *profanum vulgus*; *Tam beneficia quam malefacta premunt*; they rake up their former Favours in Oblivion, and reckon their good deeds, as well as bad, into the number of Oppressions. And then they are easily led by their *Trib Orators*, and designing *Leaders*, to know no pity, nor to shew mercy towards them. What may be said or done, be it true or false, shall be said, and done by them, to bring their ends to pass: but can we ever expect truth from such, who have forsaken the Faith? If their Tongues were any slander, the Vertues of the best and most compassionate Princes should ever be sullied by them.

Thus Christ, the King of the *Jews*, when he came to fulfil, was charged to disannul the Law, to change their Religion, and the Customs which Moses delivered them. When they had nothing to alledge against Christ truly, they devised somewhat falsely: by which they hoped to extenuate their Treason, by imputing evil to Christ, who never did any. But his Innocency quickly appeared, to his own Vindication, and their Confusion: for *Pilate* declared in his defence, saying, *I have examined him before you, and have found no Fault in this man touching those things whereof ye accuse him: yet notwithstanding they were earnest to have him crucified; And they crucified him and the Malefactors; one on the right-hand, and the other on the left. But if they did these things in a green tree, what shall be done in the dry?* So according to their Proverb, Utter desolation followed this their Treason. So true a Prophet was Christ in this Parable to foretel to the *Jews* both his own Sufferings, and their Cruelty

city and Destruction. For according unto his Word at the time appointed, *The Lord of the Vineyard came and destroyed these Husbandmen, and gave the Vineyard to others.* Thus commonly the Wheel of Treason breaks the Necks of them who at first turned it. Their malevolent Reasonings brought on their own Pates direful Conclusions, even their own Destruction. So true is it, that he who votes for Treason, gives his Voice for his own death; which will appear, not only in *Judas*, who betrayed, and the *Jews*, who killed their King; but in all those Traitors and Conspirators, who have at any time devised the Death of their lawful Princes and Sovereigns, few, or none, ever came without Ignominy and Sorrow unto their Graves. Of which there are many Instances.

In the *Jews* Vote against our Saviour, we may observe:

1. Their Confession who Christ was. They acknowledged *That he was the Heir.* Surely he was no doubtful or presumptuous Heir, for we do not find that ever they denied him his right to the Vineyard, or Kingdom of *Israel*; for that in their Vote here, they confessed and declared, as in a full Parliament, *Nemine contradicente*, that Christ was the Heir.

2. We may consider the Condition or Quality of those Conspirators, they were of *γαιοι*, *Husbandmen*, or Farmers, meer Mechanicks, a word of large Extent. Such it may be who were bred to the Plough and the Spade. Whosoever had cunning enough to plot against, and Treachery to betray the rightful Heir, and Covetousness enough to seize upon his Inheritance, were sufficiently capacitated to be Members of this *Jewish* Parliament, or *Sanhedrim*.

3. Here is their unanimous Agreement, together with their final Resolve: *Come, let us kill him: Come, here,* is not the voice of their Precept of calling to this their Assembly; but it is their † *Celeusma*, Shout, Noise, or Watch-word, to call together all their non-conforming, but yet consenting Brethren in this, and as many others as they could too, to joyn hands, and assist with them at this Regicide, the Murder of the Heir.

† *Celeusma*
seu clamor
ad Theologos
Hierarchia
Anglicana.

Now, verily, all those Guiles of God, Religion, and the Good Old Cause, disappeared, when they had thus brought their Plot to its maturity. Such Shadows then vanish of their own accord.

4. Here's their wicked Instigation, to this their traiterous Resolution; *That the Inheritance might be theirs.* I suppose that these wicked Conspirators had some hopes of easing themselves from the Roman Yoke, by turning Monarchy into Democracy. This seems to me probable, for that they aspired to the Vineyard, and Birth-right of their Lord and Sovereign: for they believed, that if they had killed the rightful Heir, that the Romans, who had but an usurped Title, which they got, and kept by the Sword, might by better steel be taken, and maintained from them.

Mat. 2.2. This temporal Inheritance of our Lord that he was born to, was only the Kingdom of the Jews: and this was all that these Husbandmen did covet by killing of Christ, the rightful Heir. But if we consider his just Dominions, according unto his Inauguration, and God's Designation, then we find not only the Land of Jury did belong unto him, but the whole World too. Heb. 1.2. But these Husbandmen, the Jews, aimed at the Partition, and enjoyment of his Kingdom of Judea only: and therefore as Republicans use to do, they were resolved, though they waded through Blood and Treason, to attain that *Inheritance*.

Thus in hopes to exchange their Mattocks and Shovels for Crowns and Scepters (for in a Commonwealth most States-men prove not only as Kings, but are Tyrants too) every one *Reb-
boam-like*, makes his Little-finger heavier than the rightful Heir's Loins: for what is gotten by Rebellion, must be kept by Force and Treason. "Hence it is said of Venice, the best Free-State in the World, that Christians live better under the Turk than under the Venetians. And Solomon tells us, that it is for the Transgression of a Land, that many are the Princes thereof. Yet notwithstanding, how many are there among us that court their own Infelicity.

Our

Our Lord himself was the only begotten of his Father, the true *Heir* of the Crown of *Jury*, who in this Parable gave the Malecontents of his own Kingdom such divine Warnings, as might melt them into pity towards him; but their wicked Hearts were so far from being mollified, that they were the more enraged: and tho they saw his Miracles, Signs, and mighty Wonders, that he wrought among them, and by them saw, that he was the very same that was shadowed forth unto them in this Parable; yet they did as it were shut their eyes, and stop their ears, that they might not see with their eyes, and understand with their hearts, so that they might persevere in their Rebellion against him. Nay they could not but confess (had not the Fear of *Cæsar* supplanted the Fear of God) That these very Works and Sufferings, that Christ did undergo, should be performed by their expected *Messias* and King; for that he fulfilled all that was foretold of him. So that they had not sufficient Excuse for doubting, much less for denying him to be their anointed *King, Priest, and Prophet*.

By his Miracles he asserted to them his Divinity, by his Sufferings, his Humanity. He gave himself unto them to be a pattern and example of all Vertue and holy living; and he gave his Gospel, the supremest and exactest Law that ever was, to teach them to conform themselves to his Example: so that his Words, as well as his Works, were enough to convince them, that he was the rightful *Heir*. And verily, a man might confidently believe, that none could be more ignorant among them who was the rightful *Heir* of their Vineyard or Kingdom, than we can be ignorant who is the *Heir* of our *British* Crown and Diadem.

But we read, that some, had they known what they did, would not have crucified the Lord of Glory. And St. Peter told the *Jews*, that through Ignorance they killed Christ, as did also their Rulers. 1 Cor. 2.8
Acts 3.17.

Doubtless, the *Literati* among the *Jews* knew well enough whom they conspired against. But here I understand it of the
illi.

illiterate, who were likely among the Scribes and Elders, as well as Commons of *Israel*: for there were in *Israel*, as well as *Nineveh*, such who could not discern between their right-hand and their left. And of these, it's very likely some of the rich were advanced to be of the *Sanhedrim*, though not for their Wisdom, yet for their Weakness, that they might carry on the Designs of their Patriots, which men of Wisdom and Courage would never have done. And I suppose (but it's only my Supposition) that the choosing into the *Sanhedrim*, might be much like to the Election of the new Pope in the *Roman* Conclave, and Members into most of our Diets and Councils in *Christendom*; that is, by Bribery and Rewards: the Spit and the Spigot, Promises and Threats, make the new Pope, the Burgesses and Burgomasters, in most places in *Europe*. If they who were chosen among the *Jews* had furious Zeal enough for their own Party, and Leaders, to exalt themselves, and to pull down the Crown; they had Wit enough, though not Wisdom, to dive into the merit of the Cause. Such as these are giddy enough always to vote against the *Heir*, alas! though they are ignorant wherein such Votes may end. Their fiery Zeal is such, that if they are bid go, they'll run into Murder, and Treason too. Of this sort were also the Drudges, Vassals, or Servants of the Husbandmen, who looked no farther than the Command of their Masters or Leaders. Of which sort there are too many among us, who have after the same manner disturbed the Quiet of this our *Israel*; who with *Ignatius Loyala* account such bloody Obedience better than Sacrifice.

As *Abshalom* in his Conspiracy, by his Blandishments, stole the hearts of the men of *Israel*; and it's observable, That with him went two hundred men out of *Jerusalem*, that were called, and they went in their simplicity, and they knew not any thing: so, how many are there among us, who follow the new Deformers? but alas! they follow them in the simplicity of their hearts, not knowing any thing, being so amazed with the specious pretensions of Religion and Loyalty, that they cannot see what is either;

ther; for they zealously advise the overthrow of both, by consulting the Exclusion of the *Heir* of our *British* Vineyard.

Such brave Fellows as these are the only *Husbandmen* to become Members in a Fanatick Parliament: and their ignorant Followers would serve as well for Church-wardens too. My Reason is, Because that the one as well as the other, have such seared Consciences, that they can violate Religion, Loyalty, Laws, and Oaths, without remorse, with this *Salvo* (if they gain not the better in the cause) they'll say with the *Jews*, they did it ignorantly.

But I shall prove that some of the *Jews* could not be ignorant who Christ was, whatever they might pretend to the contrary.

They knew that he was descended from the Royal Line, from the Loins of *Abraham*, and the Seed of *David*. But this compared with his other Royalties, was but an Act of Christ's Degradation, proceeding from his Humiliation, to sit on the Throne of *David*: for he was the mighty God, the everlasting Father, the Prince of Peace. His Birth was foretold to them of whom he should be born; the very place where, and the time when, even when the whole World was taxed. And as I have read, that Christ himself stands on the Tax-Roll with *Joseph* and *Mary*.

be diligently sought out, and extinguished, for fear lest he were yet to come out of the House of *David* which should enjoy the Kingdom. *Anal. Cesar. Rom.*

And it was by the very Providence of God, that *Mary* went from *Nazareth* to *Bethlehem* to be enrolled; that she should there fall in Travel, and bring forth, that so the Seed of *David*, and Branch of *Jesse*, that was conceived in *Nazareth*, should be born in *Bethlehem* where *Jesse* and *David* was born.

The Stars of Heaven pointed to him, and the Angels did minister unto him, and proclaimed his Incarnation. All their great and good Kings were figures of this King. *David* spake of him, saying, *Lo, I come: in the Volume of the Book it is*

Ha. 9. 7.
v. 6.

Micah 5.
Flav. Dom.
caused the
line of
David to

Ham. on.
Luke 2.

Mat. 29.
Luke 2. 10

Ps. 40. 7.

written of me: that is, the whole Volume of Scripture did testify of him; which because it was read unto them every Sabbath-day, they could not choose but know that he was their King: for as Face answereth Face, so Christ answered, and fulfilled all those Types, Figures, and Prophecies that had relation to him. Besides, we have Pilate's Testimony, when the Jews cried out, *Crucifie him, Crucifie him*. What! said he, *shall I crucifie your King?* To which I may add, the plain Confession of the Husbandmen here in the Text, saying, *This is the Heir*: no supposititious or presumptive Heir. There was no one living betwixt the Crown and him, if it might descend in its right line; for this is spoken here, as in the Person, so in the sense of the whole Nation of the Jews, none could deny it. Whence we may observe, that there was more truth in the conspiring Jews, who killed Christ, than is among many of our Republicans now, for that they did not charge his Birth falsely.

But as the Jews Confession added to the Confirmation of our Saviour's Title, so their so full Acknowledgment of him, added to his Grief and Sorrow; that they who were his own Tenants, Subjects, and Servants, should plot and conspire his Death, and that not rashly, but advisedly, by the supremest Council of his Kingdom. If we enquire where this so horrible Treason was hatched? We shall find that it proceeded from their Factions and Divisions which arose from their Lusts. Schism in the Church, and Sedition in the State, have but one Parent, that is a Furious and Fanatick Zeal, which have ever infested the Church of God in all Ages, and have spilt the blood of her Servants, from the blood of *Abel* unto the blood of *Zacharias*, which perished between the Altar and the Temple; and from the Blood of *Zacharias* unto the blood of our *Messias*, and from thence unto the blood of our Royal Martyr. And as *Zacharias* was slain by the Jewish Zealots, ἐν μέσῳ τοῦ ἱεροῦ, in the midst of the Temple; so Christ, and our dear and dread Sovereign, were slain in the midst of their own Kingdoms, by the Zeal and Treason of their own Subjects. And, to our Grief be

be it spoken, they rest not there; but as *Herod* when he persecuted the Church, and killed *James the Brother of John with the Sword*; and because he saw it pleased the Jews, he proceeded farther to take *Peter* also.

Acts 12.
1, 2, 3.

Thus our Zealots having killed the Father, they proceed to take the Sons also. This too plainly appears, for that they are come as near the *Jews* Vote in the Text, as under the present circumstance of things they durst. They are only come yet to vote the *Heir* out of his Vineyard; but if that Act should once pass the great *Sanhedrim* of our Nation, you shall quickly then see, what they will be at next. Then will follow, as in its fit time, *Come*, let us once more drive away our great *Landlord* into a far Country again, and then kill the *Heir*, that the *Inheritance* may be ours. Alas! there is no wild-fire so raging as an Enthusiastick Zeal; it hurries men on, against all sense and reason;

*Ut mala quem scabies, & morbus regius urget,
Aut fanaticus error.* —

*Hor. de
Art. Poes.*

It stings men to Madness, it drives them on to horrible Plots and mischievous Treasons, even to their own Destruction.

This (praised be God) we have seen verified, that that Treason which was hatched in Hell (by God's Blessing on the Wisdom of our *Solomon*) was blasted on Earth, to the great comfort of him and us. And I have still some hopes, that God will yet deliver us; but my Fear exceeds my Hopes.

My Hopes are grounded on this:

1. Because that according unto a Maxim in Politicks, That Plots in the State should be used as Stratagems in War; that is, they are not fit for a second Usage, because known Plots are commonly counter-plotted: and we see, both by the Votes and Practices of our late grave Senators, that they climb towards the Throne by the same steps their usurping Tutors gained the *Inheritance*. They pointing where they will strike again, may teach us, if we are not besotted, how we may ward that blow.

2. A second ground I have for these Hopes, I shall give you in the Words of the Pious and Reverend Bishop *Brownrig*, taken out of his Sermon on *Haggai* 2. 23.

The Word of God must be fulfilled: therefore said he long ago; Nobility, i. e. The Prime and Top of the "Nobility is the Quarry out of which God raises the Captain of his People; Blessed art thou, O Land, when thy King is the Son of Nobles." 'Twas Queen *Elizabeth's* Answer to those that desired her to acknowledge her Successor, *Thronus meus est Thronus Regum; Nolim ut viliis succedat mihi*. The highest of the Nobility gives a great Capacity for Rule and Authority. 'Twas God's Curse on the *Philistines*, that a Bastard should Rule over them, *Zach.* 9. 6. God he established *Zerubbabel's* Monarchy, and raised it out of Nobility, and settled it on a constant Succession, made it hereditary, *Shealtiel* comes by a lineal Descent from the Loins of *David*. *David* calls this the Establishment of his Throne. Thou hast spoken of thy Servants House for a great while to come. God hath been careful to maintain this lineal Descent; rather *Joash*, a Child of seven years old, shall be placed in the Throne, than this Succession be interrupted.

'Twas that which troubled *Hezekiah* most, That, if he had died of his great Sickness, he had left no Heir of the Crown behind him. If *Coniah* dye Childless, yet reserve the Diadem for him whose Right it is, to whom it belongs. 'Twas one Exception they took against *Herod*, *Nec nascendo, nec vivendo meruit regnum*, He wanted both Birth and Breeding to make him a King. Thus far that Reverend Prelate. If this be so, it is not for every Pope and Parliament to Crown whom they please; for that Right is the Lord's. If they should fetch a Bastard out of *Ashdod*, and set the Crown upon him, yet we know that God can, and in his time will pull it off too. For when the Crown is set upon a wrong Head, Thus saith the Lord God, remove the Diadem, and take off the Crown. I will overturn, overturn, overturn it, and it shall be no more, until he come whose right it is, and I will give it him, *Ezek.* 21. 26, 27.

But

But as I have reason to hope, so alas! I have reason to fear too, that in time they may crown their Design, by casting our *Heir* out of his Vineyard, and seizing on his Inheritance; but how long they may keep it, if they should get it, that God knows.

My Reasons are, that what hath been may be.

1. Because though God's Mercies in the present Instance do abound towards us, yet our Sins notwithstanding do superabound towards him.

2. We have been unthankful for the Restauration of our most Gracious *Heir* to his *Inheritance*, and for all those Blessings we enjoy by him.

3. Rebels and Traitors never think themselves safe, who once strike at the Crown, unless they strike off the Crown from Him, and His who wears it.

4. Therefore such Moles will never cease plotting and working, until they have either pulled down the Crown, or brought themselves to Confusion. And it's just with God, to punish the deeds of Darkness in some, by deeds of Darkness from others; so here for our Sins, to leave us not Vine nor Vineyard neither.

But if such a *Knack* should pass, which they so earnestly contend for, and we as earnestly pray against; I fear it would have direful Effects: As,

1. The Confutation of a chief Principle in our Protestant Religion.

2. It may produce a War which may last many Years. It will prove unto us a *Pandora's Box*; it will bring with it such epidemical Evils.

As there were some who set against the *Heir* in the Text through Ignorance, and some through Wilfulness; so there were some also who kept themselves Neuters, through Cowardice; content if they might but sit under their own Vines, and their own Fig-trees, and drink every one the Waters of his own Cistern. Ila. 36-16.
They matter'd not who had the supreme Power, an Usurper, or the rightful *Heir*. Of which sort were *Joseph of Arimathea*;

Jo. 7. 50.

tho he consented not unto Christ's Death, yet he appeared not for his Life. And *Nicodemus* when he should have done his Sovereign Service, tho he confessed that he came from God, yet he was ashamed to own him as his Lord. But these, no doubt, believed that Christ was not only their King, but the Saviour of the World too; for that, *thus it was written, and thus it behoved Christ to suffer.* For them then, voluntarily to set themselves solely against the whole Torrent of the *Jews* malice, was not only to resist Man, but God too. The case betwixt them and their Sovereign was extraordinary, and no President for any man's practice now; unless it be to maintain his Majesty's Right when he may be heard, and to stand by him at such a time as this is, when we may do him Service: for there was a time not long since, when in the present Instance we could not be heard.

*Cum vitia
prosent pec-
cat qui re-
sist facit.*

If it be a Protestant's Duty to defend the Principles of his Religion, then it is to defend the Birth-right of Kings; and that it is not lawful to depose or exclude them from their lawful Inheritance, as these two Brethren, the Papist and Presbyterian, maintain both by their Doctrine and Practice.

M.

If so, surely it is the bounden Duty of every Minister, in an especial manner to defend his Religion, and the Privileges Royal. We that are Christ's Ambassadors, may not suffer the Regalities of his Vineyard to be torn from him, without betraying our Trust to our God and our King too. As in Murder all are Accessaries who are present, so it is in Treason. But we by our Silence make our selves Principals, by not teaching the People herein what to do, and what to shew; for he who hindereth not Sin and Sedition when he may, commands it.

Mat. 27. 24.

Think not that any of us, who tamely sit still, and suffer willingly the loss of our Right in our *David*, shall be acquitted: no more than they were who consented to the Civil War against our King (as it is phrased) tho the same was a Rebellion in *Ireland*: and with *Pilate* to wash our hands, and to say, We are not guilty of the Blood of this just man. There are no Neuters in Treason, as there are no luke-warm persons in Heaven: we must

must be for God or against him. So we must be for the Lord of the Vineyard, and his Heir, or against them. As there is no device can absolve us from our Obedience to our Parents; so there's no Act can absolve us from our Allegiance to our Prince, they stand both equally proped by one Command, without Dispensation or Absolution; whatever the Pope, the Papist, and the Commons in Parliament, the Presbyterian God, pretend to the contrary. Ex 20. 12.

As the King is justly defended by the Law in his Person, and Prerogatives from all Invaders; so is his Successor to descend unto us, by the same Tenure: for he will not derive his Title from Man, but God, as doth his Predecessor. And if he or his Posterity should become evil Princes (which God forbid that any of the Posterity of our Royal Martyr should be so tainted) yet God can make them to become good Kings, *Prov. 21. 1.*

To affirm then that an *House of Husbandmen*, common Mechnicks, or Country-Farmers, who at first were called together by the Sovereign Lords of our *Vineyard* to consult *de dubis & arduis regni*: who the nearer they were raised towards the Sun which exhaled them, the more exorbitant and formidable they grew: whether by Cunning and Policy, or Might and Rebellion, I shall not now determine.

When such as these shall form themselves into an *High Court of Justice*, or a *Grand Committee* (Sometimes equivalent Terms for an Arbitrary Council) and assume to themselves greater Authority than that paternal Power which gave them Birth and Being. That is to alter the Course of Government, and Steerage of our Obedience. He who doth thereto tamely consent, doth betray his Christian Trust and Courage too, as well as he who doth so unjustly vote, and act for our Slavery.

For by our silence,

1. We consent, that the Crown is elective, and not hereditary.

2. We despise God's Providence over us, in forsaking his Choice for us; we chuse for our selves, which is in effect to do

*Cause not
impedien-
tes are
numbered
by Philo-
sophers
among
moral effi-
cient Cau-
ses.*

as *Israel* did, not only to reject the lawful *Heir* or Successor, but God too, 1 *Sam.* 8. 7. For mans Law as it ought not to add, so it ought not to diminish from the Law of God. These are but waste words to you of the Clergy, who sufficiently know your Duty herein; would to God you had all the Courage and Goodness to practice it as well.

To discourage us from our Duty, it's said, that there is an Act made which gave to our Virgin Queen, together with her Parliament, the power of the Crown, and that no man may since affirm that, that may not be done without severe penalties; therefore I shall not reply unto it, either *Pro* or *Con*: only this I say, let us remember that we are Protestants, and not a miscellany of Papists and Dissenters, and let not the fear of Man raze out our Love and Duty to God and our King.

If such an Act should pass, we cannot foresee the Evils which it would bring with it, both to Church and State, as before intimated. But I suppose the Intent of its Promoters is, to punish the true and orthodox Protestants, and to promote their Adversaries to divide this our most gracious Sovereign's Inheritance between them.

The passing of such an Act, would be like the passing-Bell which rang at the Command of *Peter of Arragon* in *Sicily*, which was the Signal to the *Sicilian* Massacre.

Let all then, but especially we of the Clergy, set our selves against all whatsoever that shall endeavour the deposing of our good and merciful King, or the Exclusion of his Heirs and Successors, or the Division and Desolation of this his Inheritance our *British* Vineyard.

Chap. 6. 11

Let each of us with *Nehemiah* cast away fear, and say, *Should such a man as I flee?* or warp from Protestant Principles, when the very Foundation of our Religion, our Laws, and our Loyalty, stands at stake? It is a shame for Protestant Ministers to own such exotick Principles and Practices, as are now by some designing Leaders patronized, who yet affect the name of Protestants notwithstanding. Which principles were they examined

by

by you, you would easily find, that they who defend them are of no Religion; but a Gallamafry of Popery and Presbyterism: for whatever is faced with Faction, is lined with Popery. 17

Do you think, that such men as these owe any good Will to our *Sion*, who durst be so impudently bold as to fly at our Sovereign? Such men as these do as much good in a Parliament-House, as a MONKEY in a Glass-shop, who'll never cease their setting of things in better order, until they have broken all in pieces.

Now these are the men which I beseech you, Brethren, to mark, Ro. 16. 17. for they *cause Divisions and Offences, contrary to the Doctrine which ye have learned; and avoid them.*

Let not any of them, either Father or Son, have your Voice or Assistance, to be Members of our Senates. For Treason is such an hereditary Leprosie, that the Royal Ocean of Mercy and Bounty can scarce purifie it: for such think, that it is ground enough for them irreconcilably to hate whom they have thus offended. I am sorry that ever any of our Function should be so weak and pusillanimous, so far to forsake their Station, as to stand by those men, who so far set themselves against our Sovereign Lord, as to elect such men who durst oppose his Successor. Don't ye dream that you shall gain any great Boon by it. They may promise you *Oliveyards and Vineyards*, greater Parsonages, and a superintendant power in your respective Parishes, but I doubt they'll deceive you, when they have served themselves by you: for it's a known Maxim, To love the Treason, but to hate the Traitor. But if they chance to be condemned, you may then have as many thanks as the Ladder, and the Hangman, and all those subservient helps which brought them to that Doom. But if they should prosper, and prevail in their Attempts, how highly soever you are honoured by them now above your Brethren, yet all the favour you may expect from them then will be, "Only the same *Polyphemus* granted to *Ulysses*, namely, That he should be devoured the last of his Companions."

Now

Now I have but little to say unto you who are Church-Wardens: your Faults I need not tell you, for the whole Town and Country talks of them. Matters would never have come to this pass, had you, and such as you, made Conscience of your Oaths; but they who make no bones of Oaths, will make no scruple of Treason: for by the Transactions of what is lately past, one would think, that the likeliest men to serve in our Parliaments would be such only as you, or such who have been actually in Arms against the King or his Father. My Reason is, because such men seem to please the Layety best, for that they will be sure (if they can) to vote down the Heir, and all his Supporters.

But it is the parts and duties, both of Priests and People, to stop such in their Career when opportunity shall offer it self, that we like Protestants should choose Protestants, and not men of blended Principles, and so by this means prevent their final Resolve, viz. *This is the Heir: come, let us kill him, that the Inheritance may be ours.* From which Vote, good Lord deliver us, for Jesus Christ his sake; to whom, with the Father and Holy Ghost, be ascribed all Honour, &c. now and evermore: Amen.

FINIS.